Zions Herald

INDEPENDENT METHODIST WEEKLY +

BISHOP BRENTON T. BADLEY OF DELHI, INDIA

At Founders' Room in Tremont Street Church, Boston

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How Theology Excludes

The following letter was sent to the wife of a Universalist minister in Towanda, Pa., by the executive secretary of the Pennsylvania Council of Churches. The circumstances leading to the sending of such a letter are amazing: Mrs. Achenbach had been selected by the Towanda Council of Church Women to represent them at the State Council meeting—Mr. Mudge excluded her because she was a Universalist. Read the letter!

PENNSYLVANIA COUNCIL OF CHURCHES

Rev. William L. Mudge, Exec. Sec'y

Third and Pine Streets
Harrisburg, Pa.

Mrs. Lyman I. Achenbach
110 Second Street
Towanda, Pa.

Dear Mrs. Achenbach:

Your letter of July 30th, which was sent to Mrs. M. E. Shafer of the Women's Department of the Pennsylvania Council of Churches, has been given to me to answer, as Mrs. Shafer is away on her vacation. I have also been on my vacation and have just returned. This explains the reason for the delay in replying, which we regret very much.

It is only right and fair for us to tell you that it has been impossible for the Pennsylvania Council of Churches to recognize the Universalist Church. Naturally the same is true of the Unitarian Church. Probably you will recall that at the Biennial Meeting of the Federal Council of Churches of Christ in America which was held last November at the William Penn Hotel, Pittsburgh, it was voted that these two denominationals could not be received into the membership. While we are sure that there are a number of your members who believe in the Deity of Christ, there is a trend among Universalists toward Unitarianism, which denies His Deity. Like the World Council of Churches and the Federal Council of Churches, the Constitution of the Pennsylvania Council of Churches is very clear and definite on this matter. The paragraph reads as follows:

> "In the providence of God, the time has come more fully to manifest the essential oneness of the Christian Churches of America in Jesus Christ as their *Divine* Lord and Savior, and to promote the spirit of Fellowship, service and cooperation among them."

The evangelical denominations are strong on this point, for there really cannot be a Church without the belief in Christ as the Son of God. It was after Peter had said, "Thou art the Christ, the Son of the Living God" and Christ replied, "On this Rock I will Build My Church and the gates of hell shall not prevail against it." "Other foundation can no man lay than that is laid which is Jesus Christ."

It may be possible that the Universalist Church at Towanda does accept Christ as the Son of God, but the denomination has in some sections of the United States shown a great deal of uncertainty of this fundamental truth, as we have talked with pastors and members.

We most earnestly wish that the situation were otherwise as it would be a real joy and privilege to welcome you at the meeting of the Committee on Evangelism a week from next Wednesday, September 5th. If, however, the women of other denominations knew that you were a Universalist, you can see at once how embarrassing it might become both to you and us. It is true that the United Council of Church Women have included Unitarians and Universalists in the list of churches which they have published, as being connected with their work, but this has caused considerable indignation on the part of many women of the different denominations, especially since the Federal Council of Churches has taken the action to which we have referred.

You do not know how very sorry we are to write this letter. Many times we have had to refuse representatives of the Unitarian and Universalist groups and we have always said to them that we wish that they might persuade their denomination to accept Christ as the "Divine Lord and Savior." If this were done, the door would swing wide open.

Further we might add that there would be, of course, great difficulty in admitting some denominations who are not entirely evangelical for then we would soon be approached by others who would have to be received and the results would be disastrous. Please be assured of our appreciation of the fine spirit of cooperation which you have been manifesting in your letters and we earnestly wish circumstances were such that it would be possible to receive you. We are sure you will understand that according to the Constitution of the Pennsylvania Council of Churches, we cannot do otherwise than we have written.

If you and other women of Towanda are passing through Harrisburg, we shall be very glad to see you and wish you every spiritual success in the work of your church. In case Mrs. Carl V. S. Patterson belongs to one of the evangelical denominations, we shall be delighted to have her and a similar woman, if you so desire, with us at Williamsport.

Very sincerely,

(Signed) WILLIAM L. MUDGE,
Executive Secretary

With Our Writers

JOSEPH W. MARTIN, JR., Washington, D. C.; representative from 14th Congressional District, Mass.; House Minority Leader.

PERCY M. HICKCOX, Lt. Col., U. S. Army; chaplain, 81st Division.

HALSEY E. DEWEY, India; principal, Mt. Hermon School, North Point, P. O., Darjeeling.

MAEANNA CHESERTON-MANGLE, New York City; staff member, National Conference of Christians and Jews, Inc.

Telegrams Between Hitler and Mufti Disclosed

An exchange of telegrams between Adolf Hitler and the notorious ex-Mufti of Jerusalem, Amin el Husseini, discovered among the secret diplomatic correspondence of the Fuehrer, was disclosed last week by the American Zionist Emergency Council. The ex-Mufti's telegram, sent at the time when Field Marshal Rommel's victories threatened the entire Middle East, congratulated Hitler "on the occasion of the Axis victory in North Africa," and declared that "the Arab people will further continue to fight on your side against the common enemy up to ultimate victory."

Hitler's message of thanks was transmitted to Amin el Husseini by German Staatsmi ister Dr. Meissner, and reads as follows: "T Fuehrer ordered me to transmit to your En nence his heartiest thanks for your friend congratulations of which the Fuehrer to notice with satisfaction."

The exchange of telegrams was found Germany filed under the heading, "Volu 13, Letters and Telegrams from Forei Heads of State." Amin el Husseini's te gram to Hitler, dated July 4, 1942, reads:

> "Allow me, Fuehrer, to express to you the sincere joy of the Arabian people and my best wishes on the occasion of the Axis victory in North Africa. These successes were crowned by the solemn declarations of the German and Italian Governments, in which the sovereignty and independence of Egypt were recognized and assured. These wise policies of the Axis powers, which guided the German-Italian armies from victory to victory, will produce a very good echo not only in Egypt but also in all the other Arab lands and in the entire Orient, for they offer the best proof of the noble aims of the Axis governments and assure the other Arab lands of their liberty and independence. The Arab people will further continue to fight on your side against the common enemy up to ultimate victory."

READERS WRITE

Anonymous Advice on Russ

"I note with disappointment your ca dismissal of William L. White's account his experiences in Russia, as 'Platitude.'

"It would be interesting to know if y have ever traveled in Russia as Mr. Wh has done. Some of the critics have confess that they have not read the book, but th are not in sympathy with any criticism Russia.

"I have traveled both in the Near East a Far East and know what life is like in co tries outside of the United States. I feel it very dangerous for any person or group accept or criticize any movement until th are well informed on how the progr works out in the long run. Many hi sounding statements can be made in pub which impress the listener, but really in pr tice they do not work that way.

"In the activities of some groups in t country which loudly prate of brotherho can be found the germ of Communis which is the exact opposite of democra One is reminded of the poet's line,—'W you are speaks so loudly I cannot hear w you say.'

"I cannot understand why many peo will not listen to facts about Russia and v condemn as unchristian anyone who dares speak out. We do not want the Russian v of life in this country, yet many of our m isters are aiding a group which has that v plan in view and are now planning a trip Russia for information as to organizati etc.

"It is also still true,—'By their fruits shall know them.'

"The book by Andrew Smith,—'I wa Soviet Worker' should be read by our Am ican people and certainly by our chu membership."

A Constant Reader of ZIONS HERALD

Universal Training for Peace

HON. JOSEPH W. MARTIN, JR.

Photo by *Boston Daily Globe*

On July 17th I introduced a resolution in the House of Representatives calling on President Truman to negotiate for abolition of military conscription by the nations of the world.

The strongest two currents in American thought today are represented by those who strive for peace through international good-will and those who would maintain the peace by keeping America strong. Both are based primarily on the same fundamental emotion: dread of another war.

Horrible as all wars have always been, this last has been the epitome of destruction, brutality, and death. The next one—and, by grace of Almighty God, may there be no next one!—already promises to be the final violence in which civilization and all humanity will perish. Those who fear war have good reason. As the *Manchester Guardian* said of the atomic bomb, man has now finally become the master of the means by which to accomplish his own complete destruction. This great new power—potentially so promising a benefit to our common welfare—is the forerunner of scientific advances so prodigious in their conception, so monstrous in their effects, that mankind cannot stand against their assault, if the forces of evil wield them against us.

So the fear of war is well-founded. Those who would strengthen us against its threat are performing a real service to humanity.

Yet wars are made by men. Wars spring not only from the scheming minds of malicious leaders. They find their origins in the fears and greeds of peoples. Men must be able to earn their daily bread. If they do not, they fall prey to the demagogue who will lead them into a war of plunder. Men must feed the spirit and walk upright in self respect. If they do not, they fall prey to the demagogue who will feed their self-esteem with the vainglorious promise of conquest. Nations must live in confidence and trust. If they do not, then the demagogue will flail their suspicions and multiply their fears until they embark on a war of "defense."

In a confused and disordered world, only the voice of force speaks with authority. Today the nations of the world are torn with war: tormented with hunger, bitter with hatred, dazed from destruction. Their governments, in many cases, are teetering makeshifts, hastily thrown together, swayed hither and yon by the surging emotions of their disorganized peoples.

In this kind of a world we need force. Not the force which blusters and bullies and threatens, and tortures, and terrorizes, but the quiet strength of the well-trained policeman, armed not against the public, but against the evil-doer.

So, for a time, America must play her part in helping to police the world and restore order and sanity to the nations. Few will question this necessity. We need to use adequate soldiery, in cooperation with our allies, to keep the world's breadlines in order; to prevent a mad massacre from growing out of seething, unreasoning hatreds—the awful aftermath of the great global struggle.

Projecting beyond the immediate necessities of the moment, however, how far must this country go in protecting itself against another war?

Compulsory military service has been suggested, as one means of an adequate defense. Yet in other nations, peacetime compulsory military service has had a very poor record as an antidote to war, not to mention all the disadvantages attending it. The Continental nations practiced it; so did Japan. We have had a great many wars since the custom was started in France in 1797.

No, compulsory military service doesn't stop war. In fact, it has a precisely opposite effect. While the treaty of Versailles was being deliberated, General Ian Smuts, one of the world's most distinguished and astute observers, urged the abolition of conscription, saying: "I could go so far as to say that while great powers are allowed to raise conscript armies without hindrance or limit, it would be vain to expect the lasting preservation of peace. If the instrument is ready for use the occasion will arrive and the men will arise to use it. I look upon conscription as the taproot of militarism; unless that is cut, all our labors will be in vain."

Lloyd George of England likewise strongly opposed conscription, expressing similar views. "I wish to make it clear beyond all doubt that I stand for the abolition of conscript armies in all lands. Without that . . . the peace conference will be a failure and a sham. . . ."

President Wilson sought to include a provision abolishing conscription in the Peace Treaty and the Covenant of the League of Nations, but was unsuccessful because of French and Italian opposition.

In 1926 a group of world-famous men proposed its abolition, saying: "It is our belief that conscript armies, with their large corps of professional officers, are a grave menace to peace. Conscription involves the degradation of human personality and the destruction of liberty." Russia proposed a similar plan in 1927.

So various attempts at various times have been made to stop the practice. All failed—and we have had another war.

Today, therefore, it seems to me that the only course for the United States is to use its great bargaining power and influence for the restoration of moral and spiritual values to world diplomacy. We are now strong both financially and militarily. We have cooperated to set up, in the San Francisco Charter, an international instrument of compromise and fellowship with the nations. Should we not use our great influence to make that instrument work?

We are in a position today where we can conceive of the United Nations Organization as a group of warriors, armed to the teeth, but just a little too tired to fight right now. Or we can conceive of it as a resolving of conflicting forces, as a unification of peace on earth to men of

good-will, as a beginning of a new era in which a system of law and morality may at last raise up all mankind in peace and dignity. The three greatest powers in the world, Britain, Russia and the United States are in a strategic position to bring about a world ban against military conscription. Should we not obtain its complete and final abolition as the first step in that new era?

Let us do everything in our power to work for the uprooting of militarism among the nations of the world by positive actions, both by them and by us, which will encourage fellowship, not suspicions, and replace mutual fear by mutual confidence.

The time has arrived when we must rebuild, reconstruct and readjust the world to peace. Compulsory military service is not now and never has been an instrument leading toward peace. It has historically been an instrument for war. Every nation which has practiced it has found it to be a tremendous burden upon its people, a drain upon its resources, and an incentive to war.

By every means at our command, let us seek to avoid saddling this terrific new burden upon the already overburdened taxpayers of America. Our people will be weighed down for generations by the colossal debt which has necessarily been incurred to win the war just ended. How much better it will be for us and for the world if we can divert into the channels of peace the huge sums that would be necessary to maintain large conscript armies.

How much better it will be for the youth of our land if we can avoid the regimentation of peacetime compulsory military service in a militarized nation, and permit them to lead normal lives in the traditional American way.

The military power of the world's two worst aggressors has been crushed. We must never again permit them to endanger the peace of the world. At the same time, let us try to induce other nations to train their people for peace. Let us try to obtain an agreement among them to abandon compulsory military service in peacetime as a national policy and practice.

If we succeed, we can avoid not only the necessity of taking this unprecedented and unusual step in peave loving America, but we can also take an important stride toward future peace among men and nations.

Is it not a cause which should enlist the enthusiastic support of everyone who hates war and who believes in the teachings of the Prince of Peace?

Sunday in the Philippine Islands

Percy M. Hickcox

In our second year overseas we are handicapped by a shortage of Protestant chaplains and a consequent increasing of the demands upon the time of each one remaining in the service. One chaplain with our division had 104 points and two years of overseas service, so he was permitted to return to the States. The wear and tear of strenuous service, together with the intense heat of the tropics is taking its toll. Two more of our aged Protestant chaplains must eventually be evacuated because of tropical sickness. Another's wife is seriously ill back at home, and the government has permitted him to withdraw. At the present date we have had but one replacement from the States, a young chaplain from the Christian Church, to fill up our depleted ranks. When Sunday comes with its twelve chapels with three or four services each to provide for, a division chaplain finds himself hard presse to man his stations. We found among our ranks two mi isterial students (both Baptists), enlisted men who we willing to conduct services, so we equipped them with jeep, portable organ and hymn books, and sent them their first missionary tour.

My own Sunday morning schedule was not dissimil from that of our other Protestant chaplains in this are First, there was an 0900 service at a regiment left wi neither of its normal complement of two Protestant cha lains. No sooner was the first hymn started than I w agreeably surprised to have a Filipino evangelist and congregation from a neighboring village move quiet into the only available front seats of this large palm-lo and nipa-shingled army chapel. These men, women a children in their bright-colored and clean Sunday clot ing, had adjourned their own village service to join t military at this hour. It was unusual to have the hi soprano voices of the native women and girls mixed wi the familiar and hearty singing of the soldiers. They sa plainly in English and entered reverently into the sponses and prayers. Everywhere our soldiers out here the Pacific are deeply impressed with the effective wo of missions among these island peoples. At the close this hour the native pastor said he was free the rest the morning, so he joined me in my jeep and assisted passing out hymnals and literature at the two followi services.

By 1000 I had driven several miles and found my w to a large island hospital whose Methodist chaplain former college-mate of mine at Ohio Wesleyan Univ sity) has had to go home and for whom no replacem is yet available. The large and eager congregation w made up of the commanding officer and his staff, ab two score of the hospital nurses, army doctors and se full of patients in their hospital robes. We must use public address systems in these large open buildings order to be heard in the rear. Among the patients sat of my best chaplains, with discouragement and resig tion written upon his tired face. Decorated for brav in combat, he has sustained an injury and must be turned to the States. His face lit up when I spoke of vacant place he leaves in the ranks and hearts of the m of his regiment. At the close of a service a Metho preacher would like time to stand at the door and m personally the members of his congregation as they out. As soon as the benediction was pronounced, we h to slip out to our waiting car during the organ postlu We could greet the members of this congregation Monday morning, when we visited at length through many ward-tents of this establishment.

We drive three miles further along the beach-road an 1100 service at our artillery chapel. Their Protest chaplain has had to go on a week-end mission to a ca at the other side of our island. We are two minutes in arriving. A large congregation is quietly sitting on palm-log seats while we place our scarf on the altar the cross in its central position. The Catholic Mass been over just ten minutes. At the conclusion of this th service, there is a ten-mile drive back to our headquart and we are a little late for dinner.

This conceivably might be a day for a July Sunday the tropics—but we are short of chaplains and must neglect our outposts. At 1330 I was looking in on a J ish service at my own headquarters chapel. The ra is a guest-chaplain in our area, and I owe him the c

(Continued on page 633)

"The Village of the New Day" Still Serves India

Halsey E. Dewey

When—a few years ago—the old site of Ushagram Methodism's famed "Village of the New Day") was equisitioned by the British Government for military purposes, the schools that had been built up through two ecades by Dr. and Mrs. Frederick G. Williams were attered.

The boys' high school department moved into Asansol roper.

The girls' high school department and the far-famed

Some Santal Children, Pakaur

ocational training department moved 150 miles to quiet akaur, in Bihar Province.

The primary and middle school departments moved, it only for a short distance in Asansol.

But there came a scattering far greater than that of ography. Boys of Ushagram found eir way into essential war-work in-istry, into iron and steel works, into ining centers, into railway shops, out to the great steel highways over hich the goods of peace and war ove to their appointed places, into lcutta and other cities where offices d factories demanded their help, out here the over-beckoning hand of in-istry was to be seen, into the realm of ief when famine and disease struck. Nor were the girls of Ushagram und wanting when the challenge of ed arose. Many have become nurses care for the wounded from a far-ng battle front. Others turned to ecial work in this or that organiza-n which gave its facilities toward the ief of suffering. Still others found as eir tasks the maintaining of Christian mes in the midst of the din and roar man-made machines.

The numbers in actual classroom ndy have changed but slightly, for as some have concluded their courses or dropped out for what seemed attractive occupations, others have entered the classrooms to take their places. Ushagram continues to be "the village of a new day," a community seeking new light in the realm of education. It came to Pakaur bringing its ideal of better homes and houses, improved living conditions which would introduce service and fellowship which has made it so much appreciated during the past years.

Ushagram Pioneering

Ushagram's policy of window construction in the darkened homes of Bengal was first an innovation, and now has become a widespread reality. We passed along the road the other day the home of a former Ushagram girl and counted six large windows in the mud walls. One has but to go where Ushagram students have gone to see this transformation everywhere.

The introduction of the septic tank continues on an ever-expanding scale, as requests come in from far and near for plans of the simpler Ushagram sewerage disposal plants.

Villages echo with the Ushagram type of music, and village walls reflect the Ushagram type of art which is practical enough to find its way into many a village street and home.

Yes, men and women, and the surroundings of men and women have been made brighter, more healthy, more hopeful, because Ushagram continues to live and develop along a score of different lines. War has curtailed, but war has also spread its message, and a more than ever needy nation continues to awaken to the things which Ushagram presents. Ushagram should be called more than the village of the dawn. It must stand for the dawn of Christ's day, for only when that day comes will wars cease and love and peace prevail.

(Continued on page 633)

In the Weaving Shop, Ushagram, School

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Hold Steady Everybody!

The events of the past ten days have been rapid and frequent! The factors involved in the rising labor difficulties can no longer be ignored. Business men are angry—so is labor. One manufacturer of national importance threatened to "shut-down" as a sort of threat to the strikers. Labor unions in some instances have been equally adamant in their refusal to work until the thirty per cent increase is fully guaranteed. Price ceilings give the manufacturer a rather profound excuse for his refusal to grant the pay increase. Theories vary—but indicate that inflation will result from a pay rise.

Basic to the entire difficulty, however, is the obvious lack of confidence in any effective means of arbitration. The War Labor Board did a mildly fair job in negotiating labor problems—but when the war ended, the function of that board ceased. The voluntary method was set up at once, and one sees few volunteers coming forth to discuss their problems. Labor does not trust capital; capital does not trust labor—and neither side has much respect for the present arbitration policy of the government.

This is a highly dangerous situation. It is as though the entire labor-industrial relationship were hanging in a sensitive balance, waiting for a powerful force to determine which way the scales will go. Democracy insists that the relationship shall remain in balance; Christianity is quite clear in its ethic here. No man shall be another's master! It will require the very best that is in organized labor, and in organized capital, to come to the front with an effective method of study and arbitration. It must be done by men of humanitarian concern. The cooperative spirit, so beautifully talked about by most Christians, ought to be tried out as a practical means of working. If la bor had reason to feel that it had an investment i business, it might be more concerned with how wel the business operates; if capital had an equally im portant investment in the human beings who work for it, it might also be expected to be more concerne with how well labor operates. Men never operat satisfactorily on two sides of a high fence—fence cause blindness and suspicion.

Crusade News

The Northeastern part of Methodism is now pre pared to engage itself in the evangelistic emphasis o the Crusade for Christ. ZIONS HERALD wants all of th news that it can get about the progress of that move This editor has appealed for news and has met wit the suggestion that ministers will not send it in be cause they do not want to "toot their own horns about specific successes. We can readily see why n minister would want to use this paper for selfish pub licity purposes, but we feel that the news of the Cru sade is not self-centered. We want human intere stories that will illustrate the effectiveness of th great effort; we want facts, and not conjecture. W want to know about unusual people and usual peopl who have taken seriously the house-to-house callin plan. We think that our readers want these storie and we believe that by telling such stories we can b a good morale-builder in this, the greatest of our co nectional efforts.

Crusade headquarters in Chicago sends us man news stories of every jurisdiction in Methodism—e cept the Northeastern. There is but one reason f this fact: Northeastern Jurisdictional parsons are n sending enough news. We urge our readers to see it that ZIONS HERALD gets news of the great activi that is shaking Methodism out of its lethergy, a bringing about the greatest spiritual awakening sin the time of John Wesley. This is really news!

The Right Feeling

(A Guest Editorial)

"The difference between John Wesley and us said Samuel Crothers a generation ago to a conve tion of Unitarians, "is that he laid the emphasis o right feeling and we lay the emphasis on right thin ing. And he was right, and we are wrong." We quo from memory but faithfully record his tribute. It h always seemed to us a remarkable tribute, coming it does from a school of thought far removed from t Methodist tradition.

Modern psychologists follow the same traditio "How do you feel?" is the question propounded, little laboriously sometimes it seems to us, by the ps chologist. Hidden in the unconscious or the su conscious (what is the current term?) is a feelin the psychologist gives it a learned name, which i

des desirable action or prompts the undesirable.) get at this feeling and remove it or give it whole-me direction, is the aim of the psychologist.

Jesus is unique among ethical teachers (so far as r knowledge of them goes) in that He deals not th conduct primarily, but with the motives of con-ıct. He saw that beneath behavior lie feelings ıich are the springs of conduct, and he concerned mself with those springs. It is out of the heart that e issues. Others (again, so far as our knowledge them goes) tell us what we should do and what : should refrain from doing. Jesus gives us an ientation of our emotional life.

In this aspect Samuel Crothers and his Unitarians, odern psychologists, and our war leaders follow ırist.

WILLIAMSS,
Former Methodist Missionary to Mexico.

A Postwar Plan

Now that the war has ended, and everybody has ›pped talking about pet postwar schemes, it seems ıse for the churchman to examine his thinking and termine whether or not he really is interested in plan for the improvement of the new era. It may difficult to remember just what that plan was—e one we discussed so enthusiastically over our tioned meals a few months ago.

The need for an alert mind and a Christian spirit increasingly obvious. Our friends in Argentina em to be convinced that we have no postwar inter-t in democracy, for they have proceeded in the past eek to say quite frankly that fascism is the way of ings for Argentina. The British seem to be going ck to their old imperialism in steady fashion: Jews e still barred from Palestine—though international reement after the last war made it clear that Pales-ıe was to belong to them. Then over in Spain, we ıve one named Franco—a portly chap who seems be gaining quite a good reputation as a fascist. He s many friends in America, too. Messrs. ? and ? e still at it here, and are delighted to see the indif-rence of all too many Americans.

Most of the postwar plans that this editor heard scussed, pointed the way to a great democratization the world. Freedom *was* a must—is it just as neces-ry now? Has the church lost its passion for free-›m?

One of the most important things that should be ›ted in Methodism's current New Life Movement, the freedom that comes to men who are getting a w lease on religion. Truth does make one free, and is the business of a good religion to see to it that eedom results in every area that it touches. A re-gion that restricts, or creates class or caste is most rtainly foreign to the good news that Jesus brought men.

In the enthusiasm that accompanies any religious awakening, we must keep our eyes on the end that our methods seek to attain. If our evangelism does nothing but warm up a few hearts for an hour or so, it is not worth the effort. True evangelism sets hearts on fire—and that fire spreads and burns out the chaff and the stubble. It will have an effect on every unfair employment practice; it will go deep into selfish hearts; it will clear away useless superstructure and filigree. It will go to the very soul of man, it will give man freedom. If churchmen are not interested in a better social order, they had better not encourage an evangelistic movement! Perhaps this is the real beginning of our postwar plan.

They Deserve a Trial

Admiral Kimmel and General Short should be given their rights as citizens of this democracy of ours, and be given a fair trial. The recent pamphlet entitled "The Final Secret of Pearl Harbor,"* by John T. Flynn, is being read by many Americans. Mr. Flynn may not have all of his facts, but he most certainly makes it clear that both Kimmel and Short have been wronged in the refusal of our government to give them an open hearing.

If the administration, as Mr. Flynn charges, is guilty of provoking the attack by Japan on Pearl Harbor, and in refusing to inform our defenders there, then such information should be made available to the public and the offenders punished as war criminals! The administration should want this hearing to vindicate itself, if it is honest. But Mr. Flynn charges that many of the men who were involved in the whole nasty business, and who are guilty in part for the devastating defeat of our forces at Pearl harbor, are actually conducting the investigations that Congress demanded.

It is the duty of our nation to see to it that the facts are brought to light. Lives lost are mute witnesses to the apparent injustice of the matter. If it must not happen again, those who were responsible should now be brought to justice.

The Church Answers Delinquency

Next week we will present the second article in response to our request for news regarding the work of Methodism in combatting our national disgrace: juvenile delinquency. Morgan Memorial, the home of the Goodwill Industries, is doing a unique work in this field, and the director of the Goodwill Inn for Boys has written an article that the readers of ZIONS HERALD will not want to miss. The article will attract wide attention, if our guess is correct.

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* "The Final Secret of Pearl Harbor," published by John T. Flynn, 15 E. 40th Street, New York City.

The Church School Lesson

WILLIAM G. CHANTER

International Uniform Lesson for Oct. 14.

THE HOME A SCHOOL FOR CHRISTIAN LIVING.

Comments on the lesson text.

I. *Deuteronomy* 6:4-9.

Here is a specific provision for making the Hebrew home a school of religion. Of course the Book of Deuteronomy is a very old book, and its authors were facing conditions and circumstances which were very different from our own, but they had a clear insight into the indispensable foundations of any home teaching of religion which is worth while.

1. The parents must believe sincerely in the religion they are to teach. It must to them be the object of wholehearted loyalty. Only as they love the Lord their God with all their hearts and with all their souls and with all their might can parents make their homes places in which the faith of the fathers becomes the faith of the children.

2. This means that religious teaching is and must be a natural and normal part of the family life. Religion is a major interest of the parents and therefore one of the constant subjects of conversation. It is breathed in with the atmosphere of the home. It is not something on the circumference of life, brought in nearer the center only occasionally and as a matter of duty. It is an all-pervading thing.

3. It follows that the religion which is worth teaching is a way of life, not only a system of intellectual beliefs, much less merely a set of forms of worship. *"These words which I command thee this day"* were laws dealing with every day life, with all human relationships. Duty to God included a man's duties to his fellow men. Deuteronomy breathes the spirit of the prophets for whom a religion which did not rule the whole of life and make morality a central element in the service of God was an abomination to Him.

Now if these ideas are studied, it will be seen that only as they rule in a home can it be a school for Christian living. Parents whose interest in religion is shalllow and formal, for whom the Lord Christ is a figure of ancient history or an element in a creed which they have never tried to understand, will not, of course be likely to try to teach religion to their children. At most they will send them to Sunday schools; the teaching of which will be nullified by the evident lack of intelligent interest on the part of the parents. Homes to which religion is external will hardly provide children with the firm moral foundation which will enable them to stand against the strong tides of cheapening influences which are flowing so high in the world today.

But can the modern home be a school for Christian living? Isn't the whole idea of religious teaching in the home hopelessly out of date? If the answer to these questions is yes, then the Christian religion is facing a dark future, for there can be no substitute for the home as a school for living. But the answer is not yes. Granted that the temper of our age is not hospitable to Christian faith and practice, it is nevertheless true that if the parents are really and deeply Christian, their home can be and will be the kind of home of which the authors of Deuteronomy were thinking. In the magazine section of the *Boston Herald* for Sunday, Sept. 16th, was an article by Constance J. Foster entitled "Things I can give my child." It is a statement of faith which would grace any religio journal. Here are a few sentences: "I can still give n child a belief in God. It's the *'be still and know'* of t early training that has so often quieted me in time trouble. My child must have this calm, sure faith so th when the going gets rough, he can turn to somethi bigger than himself. . . . I can still give my child faith prayer and familiarity with the Bible." If the home failing as a school of Christian living, it is not because any set of external circumstances. Its failure is due to t lack of a vital faith in Him Who is the way and the tru and the life.

II. *Luke* 2:51, 52.

Here is a home in which is growing up a boy of su grandeur of life that as he emerges from childhood he passing far beyond the understanding of his parents. H mother can only keep deep in her heart her wonder the almost frightening greatness of her son. What cou a carpenter's home in Nazareth offer a boy like that?

Well, that boy turned his back on Jerusalem and we back to humdrum Nazareth, freely subjecting himself the parents who did not understand him. He found their home something which Jerusalem could not gi He paid that home the highest compliment any boy c pay his home when he said, *"Knew ye not that I must about my Father's business?"* For the human parentho which leads a boy to think of God as a Father has giv him the greatest gift he can ever receive. It has made home in which life's supreme lessons are so well taug that the most gifted child will never quite outgrow it.

III. *Ephesians* 5:22, 25; 6:1-4.

Of course the social ideas and customs which were t background of Paul's teaching on home life are out date. Women are no longer thought of as inferior to m and therefore rightly subject to them. The father is longer the master of his children. What is not out date is Paul's conviction that only as the home life centered in Christ can it be a nursery of Christian ch acter. He accepted the laws and customs of his day, b he was not greatly interested in them. What did inter him was the spirit of the home. When husband and w and children were living "unto the Lord," there was spirit of mutual love which transcended all law. A ho in which such a spirit rules is a school of Christian livi in which example gives sovereign power to precept. the long run, teaching like that of Paul must change t laws which subject wife and children to the will of t father. But his emphasis on the Christ spirit as of prima importance remains essential. No change in the le status of wife and children will make a home Christi without the presence of Christ.

LESSON FOR OCTOBER 21, "Making the Home Christia

Topics for study and discussion.

1. Mary and Martha. Two types of home maker. What ar the virtues of each? (The usual way of treating this story i to make Martha the practical woman and Mary the impractica dreamer, or else to think of Martha as so much occupied wit mundane matters as to be spiritually dull, while Mary alon appreciates the greatness of Jesus. But Jesus rebukes Marth instead of complimenting her on her sturdy common sense. O the other hand, His rebuke is gentle and kindly, not withou sympathy. Perhaps neither of the common ways of characte izing Martha and Mary is in accord with the true spirit of th story.)

2. What is the love of which Paul speaks in I Corinthians 13 What would its presence in a home mean to it?

A Chaplain Appeals to You!

EDITOR'S NOTE: The following excerpts from a letter written by a chaplain to a brother minister ought to interest and stir to action every service man's family. It reflects the inability of the chaplain to speak freely on a highly important matter—he may not write to his own senator about it, because it is illegal for a soldier to bother with politics. He hopes that readers will write to their U. S. representatives, however, and impress them with the urgency of the matter.

We quote:—

"How soon we get home will depend to some extent on what the people back in the States do. The military authorities have already made a bid for power, and it will be up to the people there to put pressure on the Senate and encourage them to vote and give the ordinary soldier his democratic rights. Also to curb the military authorities' greed for power.

"Now I am not a military man, but I know that a few hundred thousand troops can take care of the situation here six months from now. MacArthur landed right in Tokyo last week with a few thousand troops and not a shot was fired. With Japan completely disarmed as they will be in six months' time, a quarter million troops here will be all that is necessary to police this area. I am therefore not impressed at all by the request of the military authorities for a huge army. I can see their point, yes; *they want to have power and a large body of men to dictate to. They are more interested in this than they are in democracy.*

"The army necessary for policing this area after the war and six months, should and could be obtained through volunteers. If the U. S. needs a large army, let us make the life of the soldier more inviting and then we will have the soldiers. But if we impress men into the service in peacetime against their will, the military will have a bunch of disgusted and disinterested men on their hands.

"My suggestion to you and others is that you write in to your senators and representatives of that area and *explain that you approve having V-J day as the set time for the Senate to officially declare the war's end.* The Government then can get their soldiers for the policing of the world from volunteers, and if they can't get them that way, they should not impress one single man against his will.

"In my work I have to listen to men, and am pretty well acquainted with what is on their minds, and what has been written in this letter is a pretty good survey of what the average soldier thinks. The war has taken our men away from their homeland, and they have in some cases lived for two and three years in a distant land away from their families. This has wrecked thousands of homes. These men have had a very bad taste of military life. It would be an entirely different situation if these same men could serve for a term, a year or two, in their homeland, for then they could be with their families and friends. But for them to be three or ten thousand miles from home in peacetime is a little less than banishment from society. If the government must have soldiers so far from their homes, then the government should provide for the soldiers' families to be with them while they are doing their term abroad."

"The Village of the New Day" Still Serves India

(Continued from page 629)

All the vocational departments have been greatly hampered by shortages in the things with which they work. As a result of these shortages, nearly all commodities became very costly. For instance, the price of a lead pencil rose to sixteen times the pre-war figure. The "Mohola Bandhab" continues to be published and goes to hundreds of homes, carrying in the Bangali language its message of better things. Lately Dr. Linn's booklet on the treatment of common diseases for village workers, was broadcast through this little home magazine, and many other papers find help from its pages.

In spite of limited supplies, the carpenter's shop has continued to fill orders for small beds, for desks, for other school and home furniture as well as for farm implements. The place normally taken by older Ushagram boys, who are in Asansol, is taken by the boys of Jidato Coeducational Santal School here in Pakaur. This school, with students who come for the most part from farming communities, has provided abundant labor for the carrying on of Ushagram's agricultural experiments, and we hope for the mutual profit to all through the sharing of experiences in modern training.

The school continues its dramatic work with the production of Bengali plays, many of which are filled with musical numbers in which Ushagram students are always at their best. Christian culture is extended through the instrumentality of the Christian drama, and womanhood is given a new place of respect in Indian communities.

Sunday in the Philippine Islands

(Continued from page 628)

tesy of greeting him and his congregation with a few words. By 1400 my faithful driver has delivered me to an airport where a small plane, pilot and seat for one passenger, is waiting for me. I fasten my seat-straps, hold my altar-kit in my lap, and we are off. We circle over the blue waters of the Pacific, climb to pass over an abrupt mountain range, where the updraught from the ocean and a threatening storm buffet the little plane till we wonder whether we will make it. Below are nothing but extensive stretches of jungle growth broken here and there by small grass-covered houses and green rice-paddies along the winding river bed. Now it is raining hard and presently we swoop down to land at an improvised airfield where pontoons would be more serviceable than the usual landing gear. A truck is ready to carry me off through the mud to this outpost appointment. Here the men are busy. There is no comfortable chapel and the men sit on the ground under a hastily erected tarpaulin. By supper time my plane has returned me to my headquarters.

The lethargy of the tropics has now overtaken me, and I spend the evening sitting in front of my tent at the edge of the sea, enjoying the wonders of a tropical sunset and reading my mail from home. My lay-preachers are conducting the evening service in my own chapel near at hand, and I think they will do very well without my presence. The singing of male voices and the faint music of the organ are restful in the cool of the evening.

PERSONS

The Rev. Gerald V. Summers, of Lincoln, Neb., a missionary of The Methodist Church among the Chinese in Sibu, Sarawak, Borneo, died as the result of starvation and pellagra, on Sept. 1st, at the Japanese internment camp at Changi, near Singapore, Straits Settlement. A cablegram announcing his death has been received by the Board of Missions of The Methodist Church in New York City, from the Rev. Hobart B. Amstutz, another missionary just released from imprisonment in the same camp. Whether death occurred just before or after the liberation of the camp is not known. The message was forwarded through the American Red Cross. Mr. Summers was 42 years of age, and had been a missionary on the Malay Peninsula and in Borneo since 1927. In 1935 he had been transferred to Borneo to take over work founded thirty years earlier by the late Dr. James M. Hoover among Chinese immigrants. When the Japanese invaded Malaya he was one of a group of missionaries trapped in Malaya, and has been a prisoner for three and a half years. Mr. Summers' family—a wife and three children—were in Borneo at the time of the invasion of Malaya, but managed to escape to India. They are now in Moradabad, United Provinces, India, where Mrs. Summers is teaching in the Parker Methodist High School.

Boston, Mass.—Scholarships for the "study and development of better interracial understanding" will be offered at Boston University's School of Theology in honor of Methodist Bishop G. Bromley Oxnam of New York and Rabbi Joshua Loth Liebman of Temple Israel, Boston. Bishop Oxnam formerly was in charge of the Boston Area of The Methodist Church. The "Oxnam-Liebman" scholarships will be financed through a permanent fund established by Joseph F. Ford, head of the Ford Manufacturing Company, Inc., with an original gift of $5,000. It will be known as "The Clara and Joseph W. Ford Fund."

Washington, D. C.—Bishop Edwin F. Lee, director of the General Commission on Army and Navy Chaplains, Washington, D. C., has recently completed an extensive visit to chaplains and service men in the Southwest Pacific Area. His visit, which was made at the invitation of the Secretary of War and the Secretary of the Navy, took him to the Philippine Islands, where he held conferences with chaplains. The bishop renewed a long friendship with General Douglas MacArthur, and discussed with Admiral Chester W. Nimitz and other officers the interests of American chaplains. Upon the suggestion of Chaplain Ivan L. Bennett, Theater Chaplain, the bishop flew to Australia on a good-will mission.

The Rev. John J. Buchanan, minister of Christ Methodist Church, Philadelphia, Pa., is the author of the fourth booklet, entitled, "If Disappointment Comes," to be published under the "Upper Room Comfort Series." The first three books in the series were written by Dr. E. Stanley Jones, Grace Noll Crowell and Dr. W. A. Smart. Mr. Buchanan was formerly a student in the Boston University School of Theology, and served the historic Norwich Town and Bethel Methodist Churches, Norwich, Conn., as student pastor.

The Rev. and Mrs. William Gunter, of Watertown, Mass., were pleasantly surprised last Sept. 18th, when more than 250 greetings reached them on the occasion of their twenty-fifth wedding anniversary. Mr. Gunter is the superintendent of the Boston District of the New England Conference. The Gunters have two children: Millicent Joy, a marine, stationed at Pearl Harbor, and June Frances, a freshman at the University of New Hampshire.

The Pastoral Relations and Music Committees of Central Church, Brockton, Mass., announce the appointment of Philip T. Blackwood of New York City, to the position of minister of music and assistant to the pastor, the Rev. Leonard C. Harris. Mr. Blackwood, a son of Professor Andrew W. Blackwood of Princeton Theological School, is a graduate of the College of Wooster, Wooster, Ohio, and the Westminster Choir College, Princeton, N. J., with the bachelor of music degree.

The Rev. A. Ray Cartlidge, pastor of the First Presbyterian church, Champaign, Ill., father of the religious education program in

Religious News Service Photo

Champaign city schools, and Dr. F. L. Shaver, director of week-day religious education for the International Council on Religious Education, discuss the program as they wait in Champaign County circuit court. Dr. Shaver has followed the hearing on Mrs. Vashti McCollum's petition to halt religious education in the schools in Champaign.

One of the first college students to be awarded a National Methodist Scholarship, Florence Valerie Parkin, Portland, Me., has registered at Boston University's college of business administration for the university's 107th academic year. Miss Parkin, daughter of the Rev. Charles Parkin, of Portland, Me., ranked in the upper 15 per cent of her class at the University of Maine, where she was enrolled before transferring to Boston University.

Mrs. Laura E. Vasey, widow of the late Joseph Vasey, member of the New England Southern Conference has recently been appointed to the position of counselor at the Sunny Hill School in San Anselmo, Calif.

EVENTS

Minneapolis, Minn. (RNS)—Use of a new drug in treating sleeping sickness, a disease estimated to have killed 50,000,000 in central Africa during the past 25 years, was described here by Dr. Alexander Kemp, Methodist medical missionary stationed in Angola, Portuguese West Africa. The drug, tryparsamide, which was developed by the Rockefeller Foundation, has been highly successful in reducing the number of deaths from the disease, Dr. Kemp told a district conference of The Methodist Church here.

Posthumous "Silver Star" Award to Methodist C. O.

The Silver Star, for service beyond the line of duty, has been awarded posthumously by President Truman to Private First Class David Fowler Reid, son of William Watkins Reid, of the staff of the Methodist Board of Missions, and Mrs. Reid. He was killed in action in Germany, on the outskirts of Munich, on the last day in which his regiment fought before V-E Day.

David was a junior in Oberlin College, and was planning to be an agricultural missionary in China when called into service. A conscientious objector against war, he was willing to enter service in the Medical Department of the Army—"to conserve but not to destroy life."

The citation with the Silver Star reads: "For gallantry in action on 30 April 1945, near Munich, Germany. Private Reid, a company aid man, and his comrade went forward under enemy sniper and small arms fire to administer first aid to eight wounded men left behind by a rifle company that had changed its direction of advance. Crossing open terrain in spite of the enemy fire, Private Reid reached the wounded men, administered first aid to them, and then directed their evacuation to friendly lines. While removing the last man, he was killed by an enemy machine gun. The courageous actions of Private Reid in going to the aid of his wounded comrades, saved the lives of the seriously wounded men and reflect credit upon himself and his organization."

Boston, Sept. 30—That newspapers are on their way out because of competition with radio is denied by Bishop Lewis O. Hartman, of Boston, in a statement made on the eve of National Newspaper Week. "The printed page will endure," Bishop Hartman said. "Discerning men and women will never be content simply to listen to the vanishing voice of the air. They will continue to demand the expression in 'cold type' of the actual facts and interpretations of our contemporary life for close and deliberate perusal." Referring to the "magnificent service rendered to the general public by the free press of America," Bishop Hartman said "Speaking broadly, most of our newspapers have taken real leadership in the cause of human welfare and progress, not only through their news columns but in their editorial pages. Churchmen should be especially grateful for the cooperation of the newspapers in giving large space to the interests of religion as it endeavors to conserve and promote the highest ideals of mankind.

"Notwithstanding the fact that here and there some of the great metropolitan dailies have seemed to be a little out of balance in their treatment of news from the three leading religious organizations, Protestant, Roman Catholic and Jewish, the fault," Bishop Hartman believes, "seems to lie in a failure to sense fully the importance of all the churches to America's unfolding life."

Chicago—President Truman has endorsed the observance of Protestant Press Month during October as a means to "emphasize anew the need of a revival of the religious

ie of this Nation." In a letter to Dr. T. tto Nall of Chicago, president of the Asso- ated Church Press, which sponsors the ent, the President wrote: "Without Divine uidance and a renewal of our reliance on e everlasting reality of religion, we shall bor in vain to make the world a better and happier place in which all men may dwell gether in peace." Declaring that "we have efeated forces of evil which know neither onscience, justice nor mercy," President Tru- an added that "this should quicken our ppreciation of the part which spiritual forces ust play if we are to bring order back to war-torn world."

Reaffirming the need for Methodist women be informed and register their opinions oncerning pertinent legislation with Con- ress, the Executive Committee of the Meth- dist Women's Society of Christian Service, eeting in New York with Mrs. J. D. Bragg residing, took action on legislation concern- g military peacetime training, the full em- loyment program, the international control f atomic bomb power, and commended Pres- lent Truman and Secretary of Agriculture nderson for urging that additional food be ent to Europe and Asia, even if it necessi- tes the continuance of rationing of scarce oods in the United States.

Radio preachers at Morgan Memorial, eard on Boston station WORL at 8.10 a.m., uring the 2nd and 3rd weeks of October vill be as follows:

Oct. 8—The Rev. Azariah F. Reimer, Tremont Street Methodist Church, Boston.
Oct. 9—The Rev. Henry E. Helms, Church of All Nations, Morgan Memorial, Boston.
Oct. 10—Mr. Fred C. Moore, Supt., Morgan Memorial, Boston.
Oct 11—The Rev. Walter O. Terry, Methodist Church, Hyde Park.
Oct. 12—The Rev. Frank Peverley, Broadway Methodist Church, Somerville.
Oct. 15—The Rev. George A. Butters, Immanuel Methodist Church, Waltham
Oct. 16—The Rev. Eason Cross, St. Luke's Episcopal Church, Allston.
Oct. 17—The Rev. William B. Sadtler, St. Mark's Lutheran Church, Roxbury.
Oct. 18—Dr. Allen A. Graham, First United Presbyterian Church, Cambridge.
Oct. 19—Dr. Isaac Higginbotham, Secretary Massachusetts Baptist Convention.

Mars Hill Rededication

The Mars Hill Methodist Church, Maine, as filled on Sunday, Sept. 23rd, for the re- edication service. The Rev. G. Vaughn hedd, superintendent of Bangor District, as the preacher, assisted in the service by e pastor, the Rev. Victor P. Musk, and Mr. harles Gallupe, lay leader. The offering, nounting to $306, was for the work of re- ecorating and renovation. The sanctuary as been finished in ivory and buff, with ear varnish on the woodwork. Gifts, val- ed at almost eleven hundred dollars, were esented to the church in this service.

Included among these gifts were two me- orial windows, seven having been given o years ago. The windows were designed d made by W. H. H. Johnson of Boston. ne of the two just presented was given in emory of Frank J. Smith, by his family; d the other in memory of Albion and ary Syphers, by their family. A beautiful mmunion table, altar-type, finished in wal- t, was given by Mr. Guy Hewitt in honor Mrs. Hewitt, who is the president of the Woman's Society of Christian Service in the Mars Hill church. A baptismal font, finished to match the communion table, was given by the T. R. York family. Mr. John Shaw and Mr. Ernest Smith gave a carpet for the aisles, and new walnut offering plates and antependia were donated by Mr. E. A. Welch. A hymn board, also in walnut, was given by Mr. Athil Banks, and a pulpit lamp by Mrs. Myron Graves. The W. H. Graves family presented a permanent honor roll, on which were inscribed the names of the forty men and women from the church who served in the armed forces in World War II. Brass altar vases to match the cross and candlesticks will be given by Mrs. Frank Landers and Mrs. Ivan Boobar in memory of their sister. Also, when available, a new communion service will be provided by Mr. Charles Gallupe.

The Mars Hill Church is one of three on the Easton Mars Hill charge, served by the Rev. Victor P. Musk, who is in his fifth year as pastor.

J. Harlow Graham

The Rev. J. Harlow Graham, 60, pastor of the Methodist Churches of Middletown and Portsmouth, R. I., died suddenly on Sept. 10th, while working in the garden of his home. Having suffered no previous attack or illness, his going was a shock to his many friends and parishioners.

Mr. Graham was known and loved for his contagious friendliness, his diligent pastoral zeal and his warm-hearted evangelism in the Master's cause. He came to Middletown eight years ago from Oak Bluffs, Mass., and five years ago undertook the additional duties of the Portsmouth pastorate.

He was born in Galena, Ill., March 2, 1885, son of the late John Fenton Graham and Mary Graham. After graduation from upper Iowa University, Fayette, Iowa, he attended Boston University School of Theology. He held pastorates in Elgin, Iowa, South Braintree, Mass., Vineyard Haven, Mass., Norwich, Conn., and Oak Bluffs.

The Rev. Mr. Graham was an active participant in community affairs and conference work, a former president of the Newport County Ministers' Association, for many years chairman of the Conference Relations Committee and a director of the Martha's Vineyard Camp Meeting Association.

Funeral services were held in the Middletown Methodist Church, Thursday, Sept 13th, at 2 p.m., conducted by the district superintendent, the Rev. Earl E. Story, assisted by Bishop Lewis O. Hartman, who offered the prayer. The Rev. William H. Bath gave a moving tribute to Mr. Graham's friendly and helpful spirit, and the Rev. Harvey K. Mousley read the Scriptures. Burial took place Sept. 14th at Vineyard Haven, with the committal by the Rev. J. Garfield Sallis.

Boston Area Evangelism

Regional Training Conferences for Laymen, Sunday Afternoon, October 14th

Regional Training Conferences for Laymen will be held in five centers to serve the area covered by the Pastors' Training School at Worcester. These training conferences are for the lay workers who are to do the visiting for the four nights, Oct. 15th to 18th, in their local churches.

The Regional Training Centers will be located at

Worcester, Wesley Church, Dr. George A. Fallon, pastor; the Rev. Otis L. Monson of Willimantic, Conn., instructor; Dr. Francis D. Taylor, district superintendent; Herman T. Gammons, district lay leader.

Springfield, Trinity Church, Dr. Hughes H. Wagner, pastor; Dr. Donald G. Wright, of Mathewson St., Providence, instructor; the Rev. Maurice L. Bullock, district superintendent; William Steele, district lay leader.

Cambridge, Harvard Epworth Church, Dr. Earl H. Ferguson, pastor; Dr. Guy H. Black, instructor; the Rev. William Gunter, district superintendent; and Lt. James F. Farr, district lay leader.

Providence, Mathewson St. Church, Dr. Donald G. Wright, pastor; Dr. John Hoon, instructor; Dr. Earl E. Story, district superintendent; and Mr. A. P. Ruerat of Warwick, R. I., district lay leader.

Nashua, Main St. Church, Dr. Edward H. Brewster, pastor; the Rev. Lemuel K. Lord of Salem, Mass., instructor; the Rev. Ray H. Cowen, district superintendent.

Who shall attend? Pastors and lay workers within the 50 mile radius are to go to one of the above five training conferences on Sunday afternoon, Oct. 14th. Pastors and laymen of churches outside the 50 mile radius of Worcester may attend these training conferences if they so desire. If the pastor and laymen cannot attend this conference for instruction, the pastors of the local church should plan to give the instruction to his own lay leaders not later than Sunday afternoon, October 14th.

The program of the Laymen's Training Conferences, October 14th (suggested outline).

3 p.m. Host district superintendent presiding, or some one he designates, hymn and prayer by host pastor.

3.15 to 4.15, instruction, questions and answers conducted by instruction leader.

4.15, closing inspiration by district superintendent (or some one he designates) and dedicatory prayers.

4.30 to 4.45, adjournment.

Do you have a copy of the December 10th, 1941, issue of Zions Herald? *See advertisement on page 637.*

Mrs. Preacher

Roe Fulkerson

(At the suggestion of Chaplain (Lt.-Col.) D. H. Hickey, of Fort Banks, Mass., we present here an article for laymen that appeared in the September issue of *The Kiwanis Magazine*.)

The Ladies' Missionary Society gave a supper in the basement of the church. Mr. Preacher attended to ask the blessing and lend dignity to the affair. He ate several cold fried oysters and several hot dill pickles, and before he could escape to the kitchen, Sister Simpkins came over with a piece of molasses cake the size of a brick, and strangely resembling one. Sister Simpkins sat down beside him to watch him enjoy it.

Mr. Preacher choked down the cake and then he helped Mrs. Preacher and two faithful sisters wash and wipe the dishes and put them away. At long last he got to bed. Sister Simpkins' piece of cake rested in his stomach like a pound of putty, and so he dreamed a dream.

In his dream he assembled four of his deacons in the parsonage study. Addressing Doctor Esculapius he said, "Doctor, my little boy Shadrack must have his tonsils out. I want you to perform the operation, and since he must have sympathetic attention at the hospital for twenty-four hours after the operation, I want you to have Mrs. Esculapius stay with him."

"But she can't do that!" protested Dr. Esculapius. "She isn't a trained nurse!"

"I know," said Mr. Preacher, "but she is nice and kind, and I would rather have her."

"Mr. Preacher," said Dr. Esculapius coldly, "I don't like to say this, but when you employ me, you do not employ my wife also!"

"Of course I should have known that," replied Mr. Preacher, "but when there is sickness in our congregation and I am asked to come and say a word of prayer, they always expect Mrs. Preacher to come with some broth and sit beside the sick.

"Of course you pay me twenty-four hundred dollars a year, and pay Mrs. Preacher nothing, but I suppose that is different. Anyway, I want to speak to Mr. Lawyer a moment.

"Mr. Lawyer, I had an automobile accident this morning. I was driving along Main Street at about ten miles an hour, and a man going forty-five came in from the left and wrecked my car. He has no insurance and I am going to have to employ you to sue him. There were no witnesses to the accident, so I want Mrs. Lawyer to come to court and give testimony to the fact that I was not driving over ten miles an hour."

"Why, Mr. Preacher," expostulated Mr. Lawyer, "that is impossible! In the first place, you can't expect her to give testimony to something she did not see, and in the second place, as the doctor has just said, when you employ me, you do not employ my wife!"

"I suppose not!" sighed Mr. Preacher. "Of course you expect Mrs. Preacher to come to prayer meeting every Thursday night and give testimony for a God she has never seen, and of course while you pay me twenty-four hundred dollars a year, you pay her nothing, but I guess that is different. We will forget it, because I want to ask some advice of Mr. Grocer.

"Mr. Grocer, you deal with most of the ladies of our congregation, and you know them and their reactions. Mrs. Preacher wants to paint her toenails red and go without stockings and wear open-toed shoes. Do you think that would be all right?"

"I am sorry you asked me, Mr. Preacher," replied Mr. Grocer, "but since you have, I feel that I must tell you the truth. I feel that the parson's wife, like Caesar's wife, should be above reproach. As a Christian woman, she should be a shining example to the congregation. I am sure that if she painted her toenails red, went without stockings and wore toeless shoes, the congregation would be shocked. To be absolutely frank, you would not be with us long, for many members of our congregation would stop coming to your church."

"I was afraid of that!" sighed Mr. Preacher. "You see, my wife admires Mrs. Grocer so much, and she always paints her toenails and wears open-toed shoes, so I suppose there is nothing for us to do but stop trading at your grocery store. Your wife is the wife of a deacon and should—"

"My wife has nothing to do with my grocery store!" interrupted Mr. Grocer indignantly.

"Let it pass," said Mr. Preacher sadly. "I want to talk to Dr. Dentist a bit. My daughter Faith needs to have a couple of teeth filled right away, Doctor, and I wonder if your wife will come down to your office and hold Faith's hand while—"

Mr. Preacher's telephone rang long and loud and woke him up.

"Mr. Preacher," said an anxious voice, "this is Jim Knowles. My wife has just had a bad heart attack. I have telephoned for the doctor and I wonder if you will come over right away and offer up a prayer for her."

"I will be there as soon as I can get dressed," promised Mr. Preacher promptly.

"And Mr. Preacher," said Brother Knowles, "the baby is crying and the other two children are frightened to death. I wonder if Mrs. Preacher will be so kind as to come and take our three children over to your house until this crisis is past?"

"But Mrs. Preacher is not—er—that is—she is asleep, but I will wake her up and she will come right along with me. Of course we will take care of the children until this emergency is over. Mrs. Preacher will be only too happy to help!"

And he hung up the phone with never another thought of the foolish dream he had had.

BOOKS

"Smouldering Freedom"

Isabel de Palencia, author in exile, presents a most vivid report of Spanish Republicans, many of whom are in exile, some of whom are in prisons, or in concentration camps, and still others now dead, who have fought to maintain the fires of democracy in Spain. The prologue is a summary of war in Spain. The author reminds us that for several years, freedom-loving people of Spain undertook the task of transforming their government from that of Monarchy to Democracy. It was done peacefully, and the first-fruits were being enjoyed for five years when a group of generals issued a call to arms to the military quartered in nearly every town. Among those generals was Franco, now supreme.

Of interest to people connected with church affairs will be the information relative to the activity of the Roman Catholic Church in its dealings with the Spanish Government, and the attempts of the democracy-loving people to realize a separation of church and sta It is also good for the opportunity to see t war in Europe develop through the mi and feelings of a European whose nati had been under the duress of warfare befo the invasion of Poland.

Madame Palencia's Christmas Eve in Me ico is a memorable reminiscence. Against t beautiful evening it was hard to match t scene of war against the Commandment peace and good will. The realization th peace would come only when men of go will were present in sufficient numbe brought comfort. "We had been asking f peace instead of asking for men of good w and I made up my mind what I would a for in the future." "Smouldering Freedon is not only an appropriate title; it is also excellent book. (New York: Longma Green and Co., 1945. 264 pages. Price, $3

"A Workable Plan of Evangelism"

There is no miraculous discovery involv in the theme of this volume by Dawson Bryan. The book has power because the m jor proposals root back into the scriptu records of the visitation techniques of Chri The author re-presents the scene of t thousand years ago. He pictures Christi peoples going out into the highways a by-ways, two by two, relaying the messa of Christ and securing new followers on t twentieth century scene. It is a person-person, face-to-face, proposition. The wri is pleading for a new trial of the time-tes method of taking a few people, full of thusiasm, and sending them forth.

Practically, the book suggests nine metho of finding prospects, and several ways handle the prospect list. Eight steps are lis for selecting visitors; of particular note is fact that volunteers are ruled out. One we ness of the church has been that it is usu too prone to accept people with time on th hands as volunteers, rather than drafti those persons who have specific talents.

On the training of visitors, seven spec items are suggested, and eleven plans visitation are presented. The assimilation new members, as the author says, is one the most vital considerations. It is at t point that most churches fail.

The second part of the book deals with instruction of the visitors, while the first surveys the over-all plan of visitation evan ism. If the tenets of this volume are fa fully put into practice, it is possible that cellent results could be obtained. The c value of the book lies in its clear-cut pres tation of common-sense methods. (Abingd Cokesbury Press: New York. 160 pa Price, $1.50.)

Books Just Received

Bases of World Order. Seminar, Mont Leadership School. John Knox Press: R mond, Va. Price, $.60.

Wayside Altars. By Patience Strong. E Dutton & Company, Inc.: New York. P $.50.

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The Set of the Sails

Maeanna Cheserton-Mangle

'Boy! This is a swell place to sail a boat!" e youngsters from the Settlement House re impressed. The whole city had been in- ed to the meet, and it was in the very est" part of town. So of course it was a egone conclusion that the well-to-do boys the neighborhood would win. Their boats t a lot and had all sorts of gadgets on m. Perhaps that's the reason no one got cited when little Rufus Jones came from rlem with the "Zenith" under his arm. fus was shy, but underneath he *knew his at!* There wasn't another like it, and he d to win for Nicky's sake.

The rules were read and the signal was en. The breeze was good and the boats re off; some smoothly, some with hesita- n. Some toppled, even tipped, but the oth- continued. One boat was not making at headway until it arrived at the bend. ere it seemed to take wings. Its gib was cible and it rounded the curve without a shap. On and on it went while the spec- ors stared. One by one the other boats pped behind, to the dismay of the little ppers who followed at the rim of the ol. On the last stretch only two remained: Vindward," owned by little Chauncey Van rne, and "Zenith," which was cheered by the youngsters from the settlement house. was a close race, but the "Zenith" made finish with sails flying.

When the prizes were awarded, Rufus rdly waited to thank the judges. He was like a shot. When the newspaper photog- hers finally caught up with him he was iding the crisp new dollar bills he had t received, with Dominic Manelli. "Nicky" s sitting in a homemade wheel chair, but face was aglow. Infantile paralysis had bed him of the chance to run and play d sail the boats as Rufus did, but he and Venetian dad had taught his little negro ymate the set of the sails. So when "Ze- h" came in first, the spoils were divided ween the two boys, and the pennant was ng in the Settlement House for all the boys see.

Tired Too Soon

When we were returning home last Sat- lay we stopped to get something to eat. e restaurant was crowded. Apparently y had had a very busy day. After we had nd a table, a young man came to clear off. He was about fifteen and seemed un- ally tired and slow for one so young. ave you had a hard day?" I asked. "Not especially," he replied. "But you seem tired and worn." "I'm thinking of the Labor Day crowd and all the work I'll have to do then," he answered. Poor fellow! He could hardly do Saturday's work because he was already doing the work of Labor Day in his imagination. I suppose the end of Labor Day found him worn out. In fact, he probably started Labor Day that way. We who are in the Christian church have a great lot of work ahead of us. Now, as never before, we must give ourselves to Christ and to the building of His kingdom. But big as the task is, we must take it one day at a time. It will be done if we do our best each day. But if we worry and fret about there being so much work to do we shall never get the job done. So let us resolve that with God's help we shall live and work each day for the advancement of the cause of Christ. May it never be said of us that we tired before we got started.

George Albert Fallon,
The Wesley Herald,
Worcester, Mass.

Movie Reviews

This compilation of comments on current and forthcoming pictures has been made from appraisals by the various reviewing groups noted below:

From Daughters of the American Revolution Preview Committee:

G. I. Joe (United Artists)
Director: William A. Wellman.
Cast: Burgess Meredith, Wally Cassell, Robert Mitchum, Freddie Steele.

In bringing Ernie Pyle's book to the screen, interest is almost at once centered on the modest, unassuming war correspondent, sympathetically portrayed by Burgess Meredith, who plods along with the men through the thick Italian mud toward the ultimate theatre of their activity; that battle before the fortified monastery on the heights held by the Nazis, and which the Allies refrain from bombing because the High Command holds it immune as a religious edifice. A fierce fight rages as the seasoned G. I. Joes battle their way up the slope. The entire picture is packed with interesting episodes and the various personalities of the embattled men are etched on the screen with the same fidelity as they appear in Pyle's sympathetic description of them. The acting is splendid, even in the minor roles; direction forceful and the photography beautiful and dramatic.

From the Schools Motion Picture Committee of the National Board of Review:

Over 21 (Columbia)
Director: Charles Vidor.
Cast: Irene Dunne, Alexander Knox, Charles Coburn.

An urge for first-hand information causes the editor of a great daily to give up his job to join the army. His wife, a Hollywood writer, moves into makeshift quarters to be near him. Their difficulties—his with army regulations and examinations, hers with housekeeping and the frantic owner of her husband's paper—reach a solution when he graduates from Officers' Candidate School and she takes to writing nation-inspiring editorials that keep the paper going. Handled for the most part as high comedy, the situation affords some memorably funny scenes.

Miscellaneous Advertisements

CHURCH FURNITURE—Pews, pulpits, pulpit chairs, communion tables, baptismal fonts, folding chairs, Sunday school furniture. We allow for or sell your old equipment. Catalog and details on request. Redington Co., Department 402, Scranton 2, Pa.

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6 Copies of December 10, 1941 Issue of ZIONS HERALD

In this issue a story appeared about a boy from Finland who was killed in action. By a strange coincidence, in the same issue appeared a letter from the boy's father, a Methodist minister in Finland, to Bishop Wade.

Relatives are very anxious to obtain copies of this issue to send to the parents in Finland. Copies were mailed at the time but they never reached their destination.

The publisher will pay 25 cents per copy for the first six copies received

Subscribers who keep a file of back copies might be willing to give up this one issue to someone who will greatly appreciate it.

This advertising space and the purchase price of the issues wanted contributed by the Publishers.

ZIONS HERALD

581 Boylston Street **Boston 16, Mass.**

Northeastern Jurisdiction's World Service Givers

The following tabulation is based on amounts in excess of $3,000 given by individual churches in 1944 throughout the northeastern part of Methodism in supporting the World Service program of the denomination and the benevolences of the annual conferences:

	Membership	Paid
Boston Area		
Malden: Centre	1,766	$4,100
Somerville: College Ave.	2,398	3,201
Springfield: Wesley	1,217	3,093
Providence: Mathewson St.	1,493	3,230
New York Area		
East Orange: Calvary	1,012	5,117
Madison	514	3,000
Montclair	464	3,127
Ridgewood	885	3,162
New York City: Manhattan:		
Christ	1,356	4,070
St. Paul's	586	3,072
Long Island: Rockville Ctr.	2,045	3,910
Mount Vernon: First	2,046	4,064
New Haven: First	1,105	4,154
Albany: Trinity	1,539	4,000
Schenectady: First	1,110	3,415
Philadelphia Area		
Collingswood: First	1,389	7,648
Haddonfield	1,522	4,050
Pitman	1,538	3,260
Philadelphia: Bala-Cynwyd	673	3,014
Lansdowne	643	3,427
Arch St.	788	3,068
Calvary	698	3,600
Germantown: First	1,467	8,360
St. James	1,475	6,038
Binghamton: Boulevard	1,322	5,072
Chenango Street	826	4,000
Tabernacle	1,025	5,200
Endicott: First	1,286	3,626
Johnson City	1,212	4,481
Kingston: First	1,394	3,100
Scranton: Elm Park	1,777	5,379
Wilkes-Barre: Central	950	3,000
First	1,405	3,473
Pittsburgh Area		
Erie: First	1,015	3,390
Franklin	1,032	3,200
Jamestown: First	1,003	3,030
Warren: First	776	3,220
Bellevue	1,605	3,987
Crafton	762	3,636
Greensburg	1,538	3,051
Johnstown: Franklin St.	1,674	4,146
McKeesport: First	1,319	3,425
Pitcairn	759	4,498
Mount Lebanon	1,862	5,503
Pittsburgh: Calvary	642	4,000
Christ	1,053	4,000
Emory	2,030	5,518
First	272	3,199
Wilkinsburg: South Ave.	1,889	4,507
Charleston: Christ Ch. Sta.	1,767	3,600
Huntington:		
Johnson Memorial Sta.	2,044	3,642
Syracuse Area		
Elmira: First	657	3,014
Hedding	894	4,006
Ithaca: First	1,214	4,646
Syracuse: First	1,264	4,025
Bradford: First	1,192	4,100
Rochester: Asbury & First	1,922	6,029
Grace	1,100	3,783
Washington Area		
Baltimore:		
City Sta. & First Ch.	1,490	4,023
Govans	955	3,100
Grace & Roland Park	880	4,200
St. Mark's	1,188	3,668
Walbrook	1,523	3,957
Cumberland: Centre Street	1,555	3,156
Frederick: Calvary	1,082	4,002
Hagerstown: St. Paul's	1,121	3,467
Washington: Calvary	1,203	5,782
Foundry	1,690	5,700
Hamline	1,163	4,408
Mount Vernon Place	3,820	6,070
Petworth	1,215	4,500
Altoona: First	1,398	4,542
Bloomsburg	1,411	3,717
Chambersburg	1,076	3,734
Harrisburg: Grace	1,025	3,021
Stevens' Memorial	1,505	4,300
Hazelton: St. Paul's	1,064	3,329
Lewistown: First	1,974	5,127
Waynesboro	950	3,300
Williamsport: Newberry	870	3,095
Pine Street	1,115	5,003
York: First	952	5,400
Wilmington: Grace	1,143	3,495

The Homemaker's Corner

Mrs. Harry A. Burnham

Homemaking is a Profession

In an editorial in *Craft Horizons* for August, 1945, I found the following words:

"Whatever the purpose in the practice of an art, the artist will never find complete satisfaction until his work is done on a professional basis. . . . A professional attitude maintains high standards, brings pride in workmanship, and happiness in creation."

Many homemakers have had outside reers during the war. Now they are retur ing to their homes with new attitudes towa all kinds of work. Their homes will now considered in the light of business metho and efficient systems. Work habits will entirely different from those of a few yea ago.

In the magazine mentioned, Laurits Chr tian Eichner, an engineer who turned craf man in metals, and has gained great disti tion in his chosen field, tells how importa good work habits are to any craftsman. of his advice applies to homemaking. He is an artist of national reputation who co siders order, or, as he calls it, economy material, time and effort, extremely imp tant. He says:

"For example, I know that I can rea into a drawer beside me, and without loo ing, I can pull out a rag to do the job I wa it for. I know that at the front of the draw nearest my hand, are soiled rags, and if soiled rag will do the job, then that is t best rag for my purpose. Why soil a cle rag needlessly? But if the job demands clean rag, I have only to reach further in the same drawer to lay my hand on exac what I want."

Here is another choice bit for us hom makers: "It has become automatic with to tidy my shop before I leave it at nig And I do this, no matter how late I work find it disturbing to go into a cluttered wo shop in the morning and to have to start day cleaning up from the work of the pre ous day. It is stimulating to find my to brightly clean, in their places, and ready the new use I have for them. Suppose t late cleaning up takes ten or fifteen minu at the end of a long day? It is worth effort for what it saves me the next morn when I am fresh and eager to get at so new work."

Reading books on his subject, keep tools in order and good working conditio using the right ones for the task at ha (might save us some cracked finger-na bruised hands and broken glass!), are ot hints he gives which we workers in gentle art of homemaking might consider

Homemaking is worth doing, and, at risk of being trite, "If it's worth doing worth doing well."

149 Methodist men can be admitted laymen's dinner, Nov. 12th, at Copley Pl in Boston. Reservations with Mr. Herr Gammons, Highland Avenue, Natick, M

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Getting a Kick out of Life

William L. Stidger

"Grandeur in Porters and Sweeps"

I watched a little drama of human life this ast summer as I sat looking at the St. Louis Browns playing the Boston Red Sox.

One of the toughest looking specimens of nanhood I have ever seen sat in front of us. His hair looked as if it hadn't been combed or a week; his neck was dirty; his shirt was weaty; he had on three days' growth of eard.

I said to Dr. C. M. McConnell, one of my onfreres: "There is a tough specimen; a man wouldn't want to meet up with on a dark ight."

Dr. McConnell looked the man over carelly for a few minutes and then said: "On he contrary, he has a noble look in his face ehind that beard. Look at his kindly blue yes. They have humor, pity, tolerance, and omradeship in them. I'd stake my life on hat fellow. He is big, powerful; looks as f he might be a truck driver; but his face s gentle. You are merely looking at his outvard appearance. A real man looks inside f another man."

We discussed that man for half an hour nd finally Dr. McConnell said to me: "Did ou ever hear that quotation from our own New England philosopher, Ralph Waldo Emerson?"

"Well, out with it, Mr. Wise Man!" I said o my confrere.

"Well, if you must have it, this is what Emerson said, and don't forget that you sked for it: 'That only which we have within can we *see* without. If we meet no gods is because we harbour none. If there is grandeur in you, you will find grandeur in porters and sweeps.'"

When I heard that quotation from Emerson, sitting at that ball game I felt a sense of grandeur not only in Dr. McConnell but in that rugged, ragged looking man who sat in front of us; and I also felt a sense of chagrin that I had judged that man so easily and so unfairly.

Later we got to talking with him, and discovered that he had a family of eight children, with four boys in the service; that he had lost two sons in action; that that was the first ball game he had attended all summer; that his conscience hurt him a little because he had attended that one, for, as he said: "It doesn't seem quite fair to be here when I know that my wife is doing a washing this hot afternoon; but my truck broke down and I am getting it repaired; and I heard them yelling in the park; and I have always watched the ball games through the newspapers, and I wanted to see this man Ferris pitch; and I just dropped in while they are fixing my truck."

Are there new-comers in your church this fall? A year's subscription to Zions Herald will tell them each week the story of Northeastern Methodism. An informed church is an active church.

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Bits of Fun

Funeral parlor attendant, to elderly mourner: "And how old are you?"

Mourner: "Ninety-eight."

Attendant: "Well, it'll hardly pay you to go home."—*Telephone Topics.*

A certain company takes on a number of young men during the summer. On their salary receipts is printed a legend something like this: "Your salary is your personal business—a confidential matter—and should not be disclosed to anybody else."

A new boy signing the receipt added: "I won't mention it to anybody. I'm just as much ashamed of it as you are."—*Montreal Star.*

Arab (to Yank in bathing suit on the Sahara): "Why the bathing suit?"

Yank: "I'm going swimming in the sea."

Arab: "The water's over 800 miles from here."

Yank: "This sure is some beach, isn't it?"

—*Exchange.*

The old man neglected to assist his wife onto the street car.

"John," she said, "you are not so gallant as when you were a boy."

"No," he replied, "and you are not so buoyant as when you were a gal."

—*Telephone Topics.*

Suitor: "Mr. Jackson, er—that is—I would like to er—that is, I mean I have been going with your daughter for five years."

Father: "Well, whadda ya want—a pension?"—*Telephone Topics.*

MY CHURCH MINISTERS TO

WAR SUFFERERS AND OUR YOUTH IN SERVICE

Though war divides men and nations, Christians must maintain an unbroken fellowship, and around the Communion table pledge allegiance to the Lord of all. Our Bishops call all Methodists to special remembrance of our youth in the armed forces, in camp and on ship, and the war sufferers and refugees of the world, starving and in despair. This means a special Communion offering. In the breaking of bread, we remember those who are without bread, hungry for the Bread of Life.

FELLOWSHIP OF SUFFERING AND SERVICE

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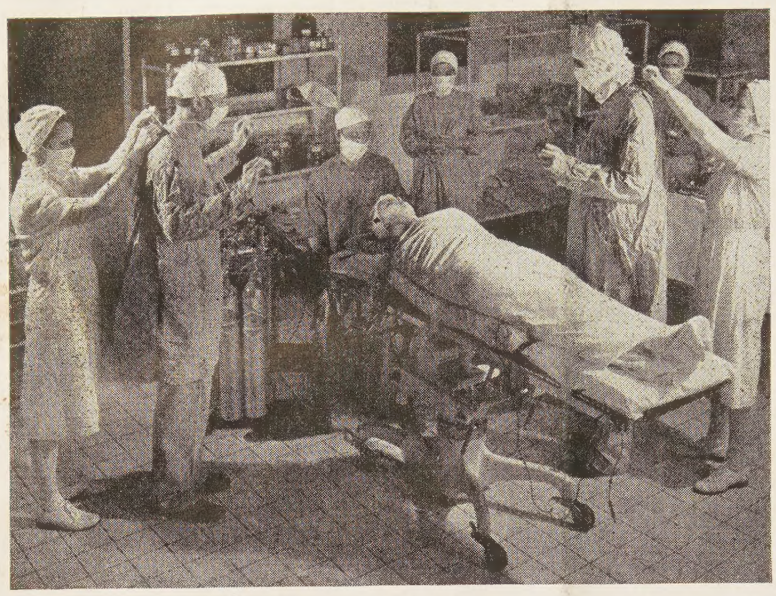

More than 6,000 patients a year undergo surgical operations at New England Deaconess Hospital

Regulating the Regulator

LIKE the governor of a steam engine, the small two-lobed thyroid gland lying against the windpipe regulates the speed of the human engine. If the gland is over-active, the machine races and the person becomes underweight and nervous. A sluggish gland, on the other hand, tends to make its owner obese and sluggish.

Modern surgery has developed techniques for the treatment of over-active thyroids, and for the removal of goiters resulting from abnormal thyroid growth. By means of these techniques and by dosage of thyroid extracts, doctors can now "regulate the regulator."

Many of the most satisfactory operating methods for dealing with thyroid conditions have been developed at New England Deaconess Hospital. Thyroid surgery has long been a Deaconess specialty, and the hospital is one of the country's leading centers for this work. An indication of the skill of Deaconess specialists and nursing care is the fact that the hopital's mortality rate is only one-half of one per cent for these difficult operations—probably the lowest in the world. This is more remarkable because a large share of these operations are not simple thyroids but have heart and other involvements, making them distinctly more difficult and dangerous.

To continue its work in thyroid surgery and many other fields of surgery and medicine, Deaconess Hospital MUST expand. For this purpose a building fund of $1,500,000 is now being raised to increase the capacity of the hospital by 200 patient beds and add important treatment facilities. This fund is an important Methodist cause which needs and deserves the support of every church member in New England.

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